Sighs from Hell:

OR, THE

Groans of the Damned.

livered in a Sermon from the Parable of *Dives* and *Lazarus.*

erein is plainly set forth the miserable state of those that like *Dives* have their good things in this Life, but after this Life is nded go down to Hell, and there being in orment cry for a drop of Water to cool eir Tongue. Being Preached, and now ade publique on purpose to awaken the rnal besotted Sinners of *England.*

o a word of comfort to all the poor afflict- d People of God, who in this Life time re- eives evil things, but in the world to come oys unspeakable, and life everlasting.

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y *R. Hough*, Minister of the Gospel.

Psalm 9. 17, 18.

Wicked shall turn into Hell, and all Nations that rget God.

the poor shall not be always forgotten, the hope the afflicted shall not perish for ever.

LONDON.

nted for *Charles Passinger*, at the seven Stars on *London Bridge.*

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Sighs from Hell:

OR, THE

Groans of a damned Soul.

Luke 16. Chap. 19, 20, 21, 22, 23, 24 Verſes.

There was a certain Rich man, which was cloathed in Purples and fine Linen, and fared ſumptuouſly every day.

And there was a certain Begger named Lazarus; which was laid at his Gate, full of ſores.

And deſired to be fed with the Crumbs which fell from the Rich mans Table: moreover the Dogs came and licked his Sores.

And it came to Paſs that the Begger dyed, and was carried by Angells into Abrahams boſome: the Rich man alſo died and was buried:

And in Hell he lift up his eyes being in torments, and ſeeth Abraham a far off, and Lazarus in his boſome.

And he cryed, and said; Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

I Shall at this time speak only to the 23, and 24 Verses of this Chapter, viz.

And in Hell he lift up his eyes, being in torments, and seeth Abraham a far off, and Lazarus in his bosome.

And he cryed, and said, Father Abraham have mercy upon me, and send Lazarus that he may dip the tip of his finger in water to cool my tongue; for I am tormented in this flame.

The former Verse speaks of the Departure of the ungodly out of this life, together with the glorious conduct that the godly have into the Kingdom of Heaven; in this verse, our blessed Lord doth shew what shall befall the Reprobate after this life is ended, and in Hell he lift up his eyes, from which words may be observed these things.

First, That there is an Hell for Souls to be tormented in when this life is ended; for

for after this Rich-man was dead and buried, in Hell he lift up his eyes.

Secondly, That all that are ungodly and live and die in their sins, so soon as ever they die, they go into Hell: He died, and was buried, and in Hell he lift up his eyes.

Thirdly, That there be some that are so fast asleep and secure in their sins, that they know not where they are, till they come into Hell: which may be gathered from these words, In Hell he lift up his eyes, before he was fast asleep.

Secondly, That all the ungodly that live and die in their sins, so soon as ever they depart this life, do descend into hell. This appeared plainly in the words of this Parable: where Christ saith, the Rich man died and was buried: and in Hell he lift up his eyes. As the Tree falls so it lies, whether it be to Heaven or Hell, Eccles. 11. 3. And as Christ said to the Thief on the Cross; This day shalt thou be with me in Paradise, even so the Divel in like manner may say unto the Souls of wicked Men and Women: To morrow shalt thou be with me in Hell.

O behold and see all you impenitent Sinners, what a miserable condition you will be in, if you dye in your sins.

O Friends, if you were but your selves, you would have a care of your souls. O what will it profit thy soul to have pleasure in this life, and torments in Hell, Mark 8. 36, O then do not neglect our Lord Jesus Christ, lest thou drop down into Hell, Heb. 2. 3. Consider, would it not wound thee to thine heart, to come upon thy death-bed, and in stead of having the comfort of a well spent life, and the mercyes of the Lord Jesus Christ; to have nothing but the sight of an ill-spent life, and thy sins staring thee in the face: thy Conscience like Thunder chafes against thee: the thoughts of God terrifying of thee: Death with his mercilesse paw seizing upon thee: the Devil standing ready to carry away thy soul: and Hell enlarging her self, and ready to swallow thee up: and Eternity of Misery and Torments attending upon thee, from which there is no release, Rev. 6. 8. And I looked and behold a Pale Horse, and his name that sat thereon was Death, and Hell followed him, O miserable Comforters, O Dreadful Society, here comes Death and Hell unto thee; it is near thee, so it will come.

Blessed

Blessed are those that through Faith in Jesus Christ do escape the Soul-Murthering Companions.

Thirdly, That some are so fast asleep in their sins, that they scarce know where they are until they come to Hell.

And this is too much known, to woeful and daily experience: sometimes when we go to visit them that are sick in Towns and Places where we live; Oh how senseless are they; how seared is their Conscience, they are not sensible of Heaven or Hell, of Sin or a Saviour; speak to them of their Souls, and you shall find them as ignorant as if they had no souls to regard.

But first, you may observe, that the time of the ungodly mens smarting for their sins, will be in the torments of Hell: and now I am put to a stand, when I consider the torments of Hell, into which the Damned do fall: O unspeakable and endless torments; and that thy soul might be made to flee from these intollerable Torments, I shall shew you briefly what these torments of Hell are, by the names of it.

Secondly, by the sad estate thou wilt be in if thou comest there.

First, 'Tis called a never dying worm, Mark 9.

It is called an Oven, fire hot, Mal. 4. 11.

It is called a Furnace, a fiery Furnace, Mat. 18.

It is called the bottomless Pit, the unquenchable fire, fire and Brimstone, Hell-fire, the Lake of fire, everlasting fire, a stream of fire, Rev. 21.

First, one part of thy torments will be this, thou shalt have a full sight of thy ill-spent life, from first to last, thou here forget'st thy sins, but there thou shalt be made to remember how thou didst sin against God; in such a place, and at such a time, and with such a one: and this will be a Hell unto thee, Psal. 50. 21. God will set them in order before thine eyes.

Secondly, Thou shalt have the guilt of them all lye heavy on thy soul; here men can sometimes think of their sins with delight, but there the thinking of them will be unspeakable torments.

Thirdly

Thirdly, thou shalt have brought into thy remembrance the slighting of the Gospel of Christ, here thou shalt consider how willing Christ was to come into the World to save sinners, and for how small a trifle thou didst reject him, Isa. 28. 16: This will be a torment to thee, when thou considerest what gracious proffers and sweet invitations thou hast had, and that thou rejected them, and preferred thy sins before thy Saviour. Oh the consideration of this, I say, will be a torment unto thee.

Fourthly, Another part of thy Torment will be this; thou shalt see thy Friends, thy acquaintance, thy Neighbours; nay, it may be thy Father and Mother; thy Wife, thy Husband, thy Children, thy Brother, thy Sister, with others in the Kingdom of Heaven, and thy self thrust out, Luke 13. 28. There shall be weeping and wailing, &c. When you shall see Abraham (thy Father) and Isaac and Jacob, (together with your Brothers) the Prophets, in the Kingdom of Heaven, and your selves thrust out. O wonderful Torment.

Fifthly, Thou shalt have nere but a compa-

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ny of damned Souls, with an innumerable company of Devils, to keep Company with thee; whilst thou art in this World the very thoughts of the Devil appearing to thee makes thy flesh to tremble, and thy hair ready to stand upright on thy head; but what wilt thou do when thou shalt have the real society of all the Devils in Hell howling & roaring and screetching in such a hidious manner that thou wilt be at thy wits ends and be ready to run stark mad again for anguish & torments to torment thee to purpose, the mighty God of Heaven will lay as great wrath and vengeance upon thee as ever he can by the might of his glorious power; thou shalt have his wrath not by drops, but by whole showers shall it come thundering upon thy body & soul so fast that thou shalt be tormented out of measure, 2 Thes. 1. 9 speaking of the Wicked; Who shall be punished With Everlasting destruction from the presence of the Lord, and from the glory of his Power.

Again, This thou shalt have without any intermission; thou shalt not have any ease, for their worm never dies but always gnaws, and their Fire is never quenched; and in this condition you must be for ever, and that is as sad as all the rest, for if a Man were to have his sins laid to his charge, and as

much wrath as the great God of Heaven is infinite upon him, I say, if it were but for a time, even but for ten thousand years and then end, there would be ground of comfort, and hope of deliverance; but here is the Misery, this is thy place for ever: when thou hast been there as many thousand years as there are stars in the Firmament, or drops in the Sea, or Sand on the Sea shore; yet thou art never the nearer at an end: Oh this Word ever, how will it Torment thy cursed Soul.

Friends, I have given you a very touch of the torments of Hell, I am not able to utter what my mind conceives of the Torments of Hell, yet this let me say to thee Accept of Gods mercy through our Lord Jesus Christ, lest thou feel that with thy Conscience, which I cannot express with my tongue, and say, I am tormented in this flame.

And see Abraham a far off and Lazarus in his bosome.

When the damned are in this pittiful state, surrounded with fears, with terrors, with torments, and vengeance, one thing they shall have, which is this, they shall see the happy and blessed face of Gods Children, this shall most wonderfully aggravate their torments.

2. Obser-

2. Observation, that those that dye in their sins are far from going to Heaven. He seeth Abraham a far off, and Lazarus in his bosome, verse 24. and he cryed, and said, Father Abraham have mercy upon me, and send Lazarus that he may dip the tip of his finger in water to cool my tongue, for I am tormented in this flame; from these words, And he cryed, We may observe first, what a change the ungodly will have when they come into Hell, he cryed; it is like he was laughing, jesting, jearing, drinking, mocking, swearing, cursing, persecuting of the godly in his posterity, among his filthy Companions, but now the case is altered, now he is in another frame, he cryed, The Laughter of the Wicked will not last always, but will be sure to end in a cry, the Triumphing of the ungodly is short Job 20. 5.

Oh what an alteration will there be among the ungodly when they go out of this world; it may be a week or two before their departure, they were stout and surly, drinking themselves drunk, slighting Gods People, mocking at godliness, delighting in sin, following the world, faring deliciously, keeping company with the bravest, but now they are dropt into Hell, and they cry: A lit-

tle

while ago they were a painting their fa-
, feeding their lusts, following Whores,
bbing their Neighbours, telling of Lyes,
llowing of Plays and Sports, to pass away
eir time, now they know not how to spend
eir time, but when they depart into another
ace and begin to lift up their eyes in Hell,
d begin to consider their miserable and ir-
coverable condition, they will cry. O what
condition wilt thou fall into, O Sinner!
hen thou dost depart this world, if thou
epart unconverted, and not born again, thou
adst been better have been smothered
e first hour thou wast born, thou hadst been
etter thou hadst been plucked one Limb
rom another: thou hadst been better have
been made a Dog, a Toad, a Serpent; nay
any other thing in the visible world then to
ye unconverted, and this thou wilt find to
e true, when in Hell thou dost lift up thine
yes, and dost cry. I will give the reason why
the wicked persons will cry when they come
to Hell.

First, They will cry to think that they should be cut off from the Land of the Living, never more to have any footing therein.

Secondly

Secondly, They will cry to think that the Gospel of Christ should be so often offered them, and yet they not profited any thing by it.

Thirdly, They will cry to think that they are past all recovery.

Fourthly, They will cry to think that they should be so foolish as to follow their own pleasures, when others were following of Christ, Luke 13. 28.

Fifthly, They will cry when they consider that they must be seperated from God Christ and the Kingdom of Heaven, and that for ever.

Sixthly, They will cry to think that Lazarus whom once they slighted, must be of them that must sit down with Christ when he shall come to pass a Sentence of condemnation on their Souls for ever and ever, 1 Cor. 6. 23.

Seventhly, They will cry to think that when judgement is over, and others are taken into the everlasting Kingdom of glory; then they must depart back again into that Dungeon

ron of darkness, where they shall be tormented so long as Eternity lasts, without the least intermission or ease.

Consider this, O thou Wanton, Proud, Swearing, Lying, ungodly wretch, whether this be to be slighted and made a mock at; and again tell me now if it be not better to leave sin and to close with Jesus Christ; notwithstanding all the reproach thou shalt meet with for so doing, then to live a little while in this world in pleasures, and feeding thy Lusts, in neglecting the welfare of thy Soul, and refusing to be justified by Jesus, and in a moment drop down to Hell. O consider I say betimes, and do not put off the tenders of the grace of our Lord Jesus Christ, lest you lift up your eyes in Hell, and cry for anguish of Spirit.

And he cryed, and said, Father Abraham have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water to cool my tongue. This shews that mercy would be very welcome to souls that are in torments: now Dives is in Hell, now his soul is frying in flames, now he is under the wrath of God: Oh now he cryes, have mercy on me, oh send Lazarus with one drop of Water to cool my tongue: He that before would not accept of mercy: now

is

is willing to accept of the least mercy; now says the tormented Soul, I would be glad of the least comfort, though it be but one drop of cold water: O that these things did take place in your hearts, how would it make you to seek after Rest for your Souls, before it be too late, before the Sun of the Gospel be set upon you. But further.

For I am tormented in this flame.

The reason why the poor world do not so earnestly desire mercy, is because they do not seriously consider the Torments that they must certainly fall into, if they dye out of Christ; for did but poor souls consider what wrath shall fall upon them for their sins committed against God, how willing would they be to close with Christ?

But why is it said, let him dip the tip of his finger, and cool my Tongue; because that as the several members have their shares in sin, and the pleasures thereof; so the several members of the body shall at that time be punished for the same, therefore our Saviour saies, Fear him that is able to destroy body and soul in Hell, Luke 12. 4. Mark, here is not only one member, but all the body, the hands, feet, eyes, ears, and tongue, all must take part in this torment. O then the curser,

Sweal-

is willing to accept of the least mercy; now says the tormented Soul, I would be glad of the least comfort, though it be but one drop of cold water: O that these things did take place in your hearts, how would it make you to seek after Rest for your Souls, before it be too late, before the Sun of the Gospel be set upon you. But further.

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Swear-

Swearer, the Liar, will cry, Oh one drop of water to cool my tongue, with which I have so dishonoured my Creator: verse 25. but Abraham said, Son remember that in thy life time hadst thy good things, and likewise Lazarus evil things; now he is comforted, and thou art tormented.

In the verse before, but have the better request of the damned for one drop of water, one would think it were a very small matter, but yet it is not allowed them: for observe the answer: Son remember, &c. By which appears, that the damned shall not have any relief or ease, but are the more tormented, and that is by calling to mind their former ill-spent life; when they remember what good things they had, and how many mercies they enjoyed and that they did make no better use of them. This, I say, will be a torment to them: then thou shalt remember how thou neglected'st Christ and thy Soul, and preferred'st thy base Lust and sinful Pleasures before eternal happiness: the remembrance of this will make thee cry for anguish of Spirit, but thy crying will avail thee nothing; 2 Cor. 6. 2. This is not the acceptable time, this is not a time to answer the desires of the damned Reprobates. If thou hadst cryed out in good earnest while grace was offered,

much might have been, but then thou wert careless and didst turn the forbearance and goodness of God into wantonness; thou wert told, That those that would not hear the Lord when he did call, should not be heard (if they turned away from him) when they did call, Prov. 1. 24, to 28. Now therefore instead of expecting the least drop of mercy and favour, call into mind how thou didst spend those days which God did permit thee to live; I say, Remember that in thy life time thou didst behave thy self rebellious against the Lord, the thoughts of which will be to thy everlasting astonishment and confusion.

From these words, which say, Remember thou in thy life-time had thy good things; there are these things that are to be taken notice of.

First, That they which put off Repentance, and living in their sins, lose their immortal souls, shall instead of having the least measure of comfort, when they come to Hell have always their ill-spent life fresh in their remembrance: think upon this, O thou impenitent sinner; while you are here you can sin and forget it, but when you come to

Hell

pell thou shalt remember them all, all the wicked practices that you wrought in the World will then appear, Son Remember with be.

First, how you were born in sin, and brought up in the same.

Secondly, Remember, that thou hadst many a time the Gospel preached to thee for taking away of the same.

Thirdly, Remember that out of love to thy sins thou didst turn thy back on the tenders of the same Gospel, of good Tidings and Peace.

Fourthly, Remember how near thou wast to turning to God at such a time, and at such a time, onely thou wast willing to give way to thy lusts, when they wrought to drunkenness.

Fifthly, Thou shalt remember how thou didst dissemble at such a time, lye at such a time, mock and scoff, and persecute the blessed People of God at such a time; thou shalt be made to remember this to thy eternal torment.

Sirrily and Lastly, Thou shalt remember that while others were met together in the fear of the Lord to seek him, thou wast met with a company of vain Companions to Sin against him; while the Saints were praying, thou wert a Cursing. O the Remembrance of this will be terrible to thee; then thou will find that Scripture to be a truth, Deut. 28. 65, 66, 67. The Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind, and thy life shall hang in doubt before thee, and thou shalt fear day and night, &c.

Fear, thou wilt find worse things to thy woe then this Scripture doth manifest, for indeed there is no tongue able to express the Horror, Torment, Terror, and Eternal misery that those poor souls shall undergo without the least mitigation of ease; and the greatest part of this misery comes from the remembring what good things they had in their life time; the great God instead of giving the wicked any ease, will even aggravate their torments: First by slighting their miseries, and by telling them what they must think of. Remember, saith he, O ye lost souls that you had your Joy in your life-

time

ne, your peace, your comfort, your de-
ts, Ease, Wealth, Health, your Heaven,
ur happiness, your portion was in this life-
me.

O miserable state thou wilt then be in, a
o condition indeed, when thou shalt see that
ll thy comforts are past, and that for ever,
alm 17. 14. The wickeds good things will
o?rtly have an end: and therefore it may well
e compared to the crackling of Thorns un-
r a pot, which makes a blaze for a sudden,
little heat for a while, but instead of a com-
?rtable heat, you will find nothing but a
w dead ashes: 'tis true, while the ungodly
e here on this side Hell, they think nothing
be compared to Riches, Honour, and Plea-
ure, which makes them cry out, Who will
ew us any good? Psal 4. 6.

Friends, Consider how it will grieve you
d torment you, when you shall see that you
t Heaven for your short Pleasure here in
ur life time.

These words do not onely hold forth the mi-
y of the wicked in this life, but also great
nsolation to the Saints, where he saith,
d Lazarus evil things, the Saints of God

have

have their evil things in this life-time, from whence observe: that the life of the Saints, so long as they are in this world is attended with many evils or afflictions, as saith the Scripture, Many are the afflictions of the righteous, but God will deliver them out of them all.

I should enlarge upon this part of the Text, viz. to shew you how many evils do accompany the Saints of God in this life: and also shew you the blessed and happy condition in the world to come, but of this the next opportunity: the Lord give you to improve what hath been delivered to his glory, and then you shall never come to partake of the torments of which you have heard.

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